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The Christian Socialist

DANVILLE, ILLINOIS, OCTOBER 1, 1906. Whole No. 59

The Political Economist and The Tramp

OR HOW AN ADVOCATE OF THE PRESENT ECONOMIC SYSTEM WAS SHOWN A PRACTICAL ILLUSTRATION OF ITS LOGICAL OUTCOME.

BY C. C. COLLIER, ALVA, OKLAHOMA.

Walking along a country road,
While yet the morning air was damp,
As unreflecting on I strode,
I marked approach the frequent tramp;
The haggard, ragged, careworn man
Accosted me with plaintive tone,
"I must have food" he straight began;

"Vile miscreant" I cried "begone!
'Tis contrary to every rule
That I my fellows should assist,
I'm of the scientific school,
Political economist.

"Dost thou not know, deluded one,
What Adam Smith has clearly proved,
That 'tis self-interest alone
By which the wheels of life are moved!

"That competition is the law
By which we either live or die;
I've no demand thy labor for,
Why then should I thy wants supply?

"And Herbert Spencer's active brain,
Shows how the social struggle ends;
The weak die out, the strong remain;
'Tis thus that nature's plan intends.

"Now really 'tis absurd of you
To think I'd interfere at all;
Just grasp the scientific view,
The weaker must go to the wall!"

My words impressed his dormant thought;
"How wise" he cried, "'tis nature's plan;
Henceforth I'll practice what you've taught
And be a scientific man.

"We are alone, no other near,
Or even within hailing distance;
I've a good club, and now right here
We'll have a struggle for existence.

"The weak must die, the strong survive;
Let's see who'll prove the harder hittest;
So if you wish to keep alive
Prepare to prove youself the fittest.

"If you decline the test to make
And doubt your chances of survival,
Your watch and pocket-book I'll take.
As competition strips the rival."

What could I do but yield the point,
Tho' conscious of no logic blunder;
And as I quaked in every joint,
The tramp departed with his plunder.

THE DECLINE OF PATRIOTISM

By Rev. Stanley L. Krebs, Evanston, Ill.

The ground of patriotism is the ground. The soul of patriotism is the soil. The life of patriotism is the land. On land a man builds his home, erects his factory and store, and from land he reaps his harvest. Once rob any man of this fundamental possession or its equivalent, and the only point of attachment between him and his country instantly ceases, and he becomes either a tramp or a foreigner. What love will such a man or class of men have for their country which permits them to be thus robbed of natural rights, and allows this refined cruelty and crime under the sacred name of law? But the startling fact is that in these United States, as was quite recently shown in the arguments before the Supreme Court in reference to the constitutionality of the Income Tax, 2 per cent of the total population owns 90 per cent of the total taxable property! leaving only 10 per cent of the property in the hands of 98 per cent of the population!

Is it amazing that large bodies of people who live in habitations in the like of which a rich man would scarce compel his pet dog to dwell; that fathers and mothers with families who stay in so-called homes and have such a precarious hold upon them that the slightest misfortune causes the landlord to evict them; that men and women who have no homes at all except shelters which chance or charity offers them—is it amazing, I ask that such patient victims of a vicious system should at last begin to cool off somewhat in their patriotic enthusiasm for the land that fosters it, a land which they are farcically taught to "fondly call their own," and for which they are told it is their duty in times of peril to fight or to die? Shall true sons of America be called unpatriotic ingrates and other hard names when they complain of their government permitting 5,500,000 acres, or 1-420 of our entire acreage to be fenced off from their use and held for mere purposes of speculation by a foreign syndicate with headquarters in London? Is it any wonder that the long-suffering and practically expatriated people oppressed by the power of enormous and abnormal wealth driven away from the soil or nailed down to it as slaves by soulless syndicates and selfish speculaters should at last begin to feel the fires of patrotism dying out in their hearts, and should sing, with feebler and still feebler ring,

"I love thy rocks and rills;
Thy woods and templed hills;
My heart with rapture thrills!"

"Men of Rome," cried Tiberius Gracchus centuries ago, "you are called the lords of the world, yet you hold not a square foot of its soil! The wild beasts have their dens, but the soldiers of Italy have only water and air!"

"The most glaring sign of our national corruption is the rapid growth of economic inequality. Even under a monarchical form of government the concentration of powers into the hands of a few is considered dangerous, but in a democracy it is far more dangerous; it is fatal to the very existence of the state." So says the brainy author of "The Rise of the Swiss Republic."

If the forces which create these abnormal extremes of wealth and poverty are allowed to work on unchecked, blind, ignorant, or prejudiced indeed must be he who cannot foresee the inevitable and disastrous result to society and the nation. If laws continue to be of the few, for the few, and by the few, the time will arrive when the limit of endurance will be reached; when patience on the part of the oppressed will cease to be a virtue; when civilization and society will become top heavy an immense mass of gold at the top, air and water at the bottom; and when in short it will collapse and enter the horrors and throes of a revolutionary new birth. The present creation of extremes will if not counteracted, go forward until a ratio is reached which will be in the very nature of things intolerable. To this, common sense reason, and history alike bear abundant testimony.

"When Rome went down 1,800 men owned all the world. When Babylon went down two per cent of her population owned all the wealth. Already in the United States three-fifths of the entire wealth is owned by 31,000 persons," and, as stated in the Supreme Court, two per cent of our citizens have secured control of ninety per cent of the earning capacities of all the rest. In fact so sensitive has the general status become, that so high an authority as Justice Brown of the United States Supreme Court expressed the fear that the decision against the constitutionality of the Income Tax might "prove the first step toward a the submergence of the liberties of the people in a sordid despotism of wealth, and is fraught with immeasurable danger to the future of the country," and led his colleague, Justice White. to speak of "the red spectre of revolution shaking the foundations of the Union," and elicited the solemn strictures of Justice Harlan of the same high tribunal when he put the forcible question, "Is a given body of people in one corner of the United States, although owning vast properties, from which uncounted millions are regularly derived, of more consequence in the eye of the constitution and of the judicial tribunals of the land than the like number of people in other parts of the country who do not enjoy the same prosperity? Are those in whose behalf arguments are made" (i. e., the very wealthy "that rest upon favoritism by the lawmaking power to mere property and to particular sections of the country, aware that they are provoking a contest which, in some countries, has swept away, in a tempest of frenzy and passion, existing social organizations and put in peril all that was dear to the friends of law and order?"

Let the reader ever remember that these are not the groundless utterances of anarchists, communists, or revolutionary labor-leaders, but the intelligent convictions and deliberate declarations of cool and calm thinkers who enjoy the honor of surveying the situation from the heights of one of the most dispassionate judical rostra on earth

I repeat the words of the Hon. W. J. Gaynor: "The prime object of government is to promote distributive justice, and thereby render the governed stable and content, and no government which does not do this may, in the nature of things, long endure." "The freest government cannot long endure," said Daniel Webster, "where the tendency of the law is to create a rapid accumulation of property in the hands of a few, and to render the masses of people poor and dependdent."

As long therefore as we permit such concentration of wealth and consequent impoverishment to continue, so long we are, though perhaps unconsciously but none the less really, swinging a cycle of historical sameness, and treading in the footsteps of Egypt, Babylon and Rome, in the ruins of whose once glorious palaces and seemingly impregnable fortresses the lizard now makes his home, and the serpent crawls betimes as king.—Rev. Stanley L. Krebs.

Orders are still coming in for the Presbyterian edition containing Strobell's remarkable article on "A Christian View of Socialism". We have several hundred copies left, but they are going out every day.

Have you sent a list of new subscribers to the Christian Socialist this month? If not, why not?

Business and Benevolence

"I've studied the lives of successful business men in this and past times", said Robert; "and while they give tremendous sums to the public for various reasons, yet the methods they took to get the money were identical with those I propose to use. They were 'Masters of Men,' as I intend to be; and I do not intend to fail on account of any softness at the wrong time. I have but one life to live"—

"How about the next one?" said his father, interrupting him sternly.

"Now, Sir", said Robert, "I'll just tell you what I heard a friend of mine—who is already a successful business man—say. He was asked to subscribe to the salary of a preacher, whom he never goes to hear and whom he personally dislikes, and I was surprised to see the largeness of his subscription. But he said: "Why man, have you never thought of that? I subscribe to the salary of every preacher they give me a chance at. A good dose of cash shuts the mouths of the Pulpit and the Press."

* * * * * * * *

"I believe in the Brotherhood of Man", said Mr. Endy; "and instead of putting up libraries which the laborer has neither time nor inclination to use after the exhausting toils of the day, and instead of endowing a University which only well-to-do people's sons can attend, I am going to devote my entire income to the actual relief of the sufferings of the class who earned the money."

"May God reward you for that decision", said Arndt.

"I am already amply rewarded in the peace of mind which came to me when I made that vow", declared Mr. Endy; "but what I do must be kept secret, for I am perfectly sick of seeing how every contribution by the rich—even of a tithe of one day's income—causes the whole Press of the United States to overflow with praise."

"That was well put, Mr. Endy," exclaimed Arndt; "for it is the Press, Pulpit and other middle class institutions which get the benefit of such donations,—'MOUTHCLOSERS', we workingmen call them."

* * * * *

The above extracts from Edwin Arnold Brenholz' thrilling novel, "The Recording Angel" (in which a mysterious machine, a brave young workman and some millionaires, good and bad, figure in a most interesting manner) suggest a situation whose reality forcibly strikes one as he looks about him today.

Rockefeller, who piles up his millions chiefly from the pockets of the poor, gives ten million to a university where the sons of the rich and middle class people go, but never thinks of doing anything to restore what he has robbed from the working classes.

Carnegie plants his libraries all over America, England and Scotland, ostentatious monuments to himself, thus benefitting the leisure classes and debauching the public conscience, but never dreams of any grand scheme to lessen the woes of the poor whose lives have enriched him and whose blood covers his machinery at Homestead.

Rich men run papers in their own interest, but where is there a rich man's paper which pleads the cause of the poor, the workers, against their oppressors? Nearly every paper in America which has the public ear is largely owned or subsidized by bribery or ADVERTISING to keep still about the real evils of the day.

The Pulpit is too generally gagged by the "gifts" of rich robbers, until the Words of Jesus about the crime of riches are seldom ever heard in churches dedicated to his name.

THUS THE RICH ROBBERS HAVE INSIDIOUSLY BRIBED THE MIDDLE CLASSES BY MEANS OF DONATIONS TO CHURCHES, COLLEGES, LIBRARIES, MAGAZINES, NEWSPAPERS, ETC., BLINDED THEIR EYES AND ARE USING THEM AS BULWARKS BETWEEN THEMSELVES AND THE ROBBED, IMPOVERISHED, OUTRAGED WORKING MILLIONS.

No wonder millionaires and magnates are willing to help William Jennings Bryan (who, I feel sure, is entirely unconscious of being made a cat's paw in this matter) to rally the middle classes in a sham battle of reform, which tends to perpetuate capitalism, while he openly arrays himself against socialism, which is the only hope of the toiling masses.

It is safe to say that their contributions to the Democratic campaign fund will not be limited to the single dollar. "There is a reason."

Very well. The Republican Party has chosen the men of wealth; the Democratic Party seeks to bulwark capitalism with the middle classes;—this leaves the vast majority of the people without a champion except the young David who fears not the Goliah of plutocracy and scorns Saul's clumsy, useless armor of capitalistic reform, the Socialist party, the party of the working classes, the party of the poor, the party that refuses all fusion and compromise and demands that THE PRODUCERS ALONE SHALL EAT THE FRUITS OF THEIR LABOR, except where infancy, sickness and old age plead for real charity.

When the working class is free from robbery and oppression there will be no lack of funds for libraries, colleges and churches, —and no lack of time to enjoy them and the other opportunities of a normal human life.—E. E. C.

Free Love in Theory and in Practice

This extraordinary editorial note appeared in one of the most independent of its class, The "Catholic Citizen," of Milwaukee.

At Milwaukee the past week, there came before the board of aldermen a question of granting licenses to eleven notorious saloons, most of which are temples of "free love". Singular to relate, all of the twelve Socialist aldermen voted against licensing these places; and, sad to say, all the Catholic aldermen, except one, voted to license these temples of free love. Evidently it is a condition and not a theory that confronts us.

A Socialist's View of The Church

[We reprint the following from the Galeton, Pa., Democrat, not because we approve it all, for we do not (although there is altogether too much truth in it for the comfort and good name of the church in general); but to show how certain earnest, consecrated men, whose number multiplies continually, feel about the church of today, and to help arouse the church to the attainment of that true christianity which will make her glorious in the sight of angels and men.]

To your question in today's editorial, "Is Christianity Crooked?" the Socialist unhesitatingly and unequivocally answers "No."

Christianity is all that is pure, holy, noble and generous. It is not Christianity, but it is the Church that is crooked. The Church does not either preach or practice Christianity.

Christianity says "Thou shalt not kill," and yet the Church has a chaplain to every regiment of professional murderers.

Christianity says "Thou shalt not steal," and yet the Church upholds a system which robs the producer of four-fifths of what he produces.

Christianity says of children, "Of such is the kingdom of heaven," yet the Church upholds a system of child labor which makes them the children of hell.

Christianity says "Thy kingdom come on earth," yet the Church is officially opposed to the only system which would make it possible.

Christianity says "Thou shalt not bear false witness against thy neighbor," yet the Church tells the most preposterous and outrageous lies about socialism.

Christianity says "Thou shalt love thy neighber as thyself," yet the Church upholds the capitalist system, which makes it impossible.

Christianity is strongly against usury; the Church approves of it.

Christ preached in open fields and on the highways; the Church must have a costly temple.

Christianity says "He that will not work, neither shall he eat," but the Church pats the shirker on the back and turns a cold shoulder to the worker. The Church pets the man who gets an income without earning it, and despises the man who earns the same income without getting it.

Christianity says "Love one another," but the Church upholds the meanest system of competition that the world ever saw, which compels men to hate each other.

But why lengthen the list of the crimes of the Church? Christianity is against the existing system of capitalism, while the Church upholds it. In the next generation rent, interest and profit will be considered as much stealing as burglary is today, because no man will be entitled to anything which he does not produce or its equivalent.

In all ages and in all countries the Church has stood for the existing order, whether it be feudalism, monarchy, capitalism or cannibalism, but the Church is not Christianity and Christianity will ultimately prevail.

As the Church was opposed to emancipating chattel slaves, so is it opposed to emancipating wage slaves, but the morals of the Church evolved as its environment evolved until it is now opposed to chattel slavery, at least in this country, and its morals will further evolve until, when the majority of the people declare against wage slavery, the Church will also range itself on the side of freedom.

The Church always follows, but never leads.

But we Socialists will welcome the time when Christianity and the Church will mean the same thing.

That time is not far in the future.

DANIEL KISSAM YOUNG.

Narberth, Pa., Sept. 1.

From a religious standpoint the Socialist party is the only one that makes possible in practice, the teachings of the Bible and the Lord's prayer.—"Let God's will be done on earth as in heaven," by the "sweat of thy face shalt thou eat bread" and whosoever will not work, neither shall he eat," therefore no consistent Christian can vote any other ticket.

I ask all to lay aside prejudice and study Socialism. He who advocates Socialism should understand it, and he who opposes Socialism should also understand it.—J. B. Gay, Columbus, Tex.

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The Christian Socialist FELLOWSHIP

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REV. WILLIAM A. WARD, *Treasurer*, HENDERSON, KY.

THERE IS A TIME

Air: Varina; "Land of Pure Delight."

There is a time that's coming soon
When want and woe shall cease;
When wage-slave night to freedom's noon
Shall change,and bring release
To all the toilers of the land
In factory, mill and mine;
When we shall be one brother band,
And march in loving line.

There is a time when mother's tears
And toil shall have an end;
When she her last, declining years
Shall free from sorrow spend.
Oh, there's a time when father's load
Shall lifted be at last;
When he shall rest on life's long road,
His hardships overpast

There is a time when mother's boy
Shall be a man once more;
When Profit Demons that destroy,
Shall cease to tempt him sore.
When every form of vice and sin
That make the Social Hell
Shall lose their hold without, within;
Oh, haste, the tidings tell!

There is a time when mother's child,
The daughter of her heart,
Who far from home tonight defiled
By man's ensnaring art,
Shall hear the tidings and go free,
Her womanhood restored;
Yea, in her wounded soul shall see
The Balm of Gilead poured

There is a time when baby sweet
Shall not be born to shame;
When every sister of the street
Will have an honored name.
Oh, there's a time when fatherhood
Shall be like God's above;
When men and maidens, as they should,
Will only wed for love

Oh, there's a time when work for all
Will end the cause of crime;
When Poverty's despairing pall
Shall lift to morn sublime
Oh, there's a time when sore disease
Which smites our moral frame
Will yield to wholesome health and ease;
Oh, leap, ye blind and lame!

Oh, comrades, rouse! This glorious time
Depends on you and me
So when we sing the cheering rhyme,
Resolve, We will be free!
And God will send us even here
Some of His Heaven on high;
Will wipe away the toiler's tear,
And give him song for sigh!
—L. V. R.

Comrades of New England and the East! The following letter from Rev. George W. Cooke is self-explanatory and very important:

25 Beacon Street, Boston, Mass., Sept. 6th.

Dear Comrade Rule:—

I have concluded to allow you to announce me as in the field of New England for helping on the Christian Socialist Fellowship by lecturing or preaching. It is with pleasure I accept the election as ore of the 50 directors, and in accepting it I wish by all means to do some work for the cause. I shall count on five or six other good men to work with me, and I think we can fill all engagements which can be given us in any part of New England As soon as possible I shall secure the recognition of the Mass. State Committee, and will work as a party member. This is right and proper, and we ought gladly to comply with such conditions. My permanent address will be as above, and I shall be at that address every day, so that I can make immediate reply to any communications sent me. I will endeavor to supply a preacher or lecturer for every call made, whenever the usual party fee and expenses are guaranteed.

Truly yours,
GEORGE W. COOKE.

Comrade Thos. Joseph, of New Castle, Pa., writes of the cheering success our social evangelistic meetings met with there. Comrade Asbeck of Pittsburg, was unable to get away from his own church the Sunday he desired, and Rev. Aaron Noll of McKeesport, filled the day at New Castle. Comrade Joseph writes: "I take pleasure in informing you of the meetings which took place here on the 26th day of Aug. Glad to tell you the three comrades you referred me to were very earnest in their desire to preach for us on the Christian Socialist theme. We were successful in obtaining the services of Rev. Aaron Noll, of McKeesport. He preached two eloquent sermons, taking for his theme in the morning, "The Mission of Jesus," and in the evening "The Kingdom of God on Earth." Rev. Noll spoke very ably to two large congregations, and we believe that the enlightment he gave was favorably received by all. These meetings were the result of earnest efforts on the part of several of the comrades in this little city, whose activity is being shown in the cause of Socialism; also feeling the need of introducing it from a Christian standpoint. This is an industrial city, the working class being the majority, much discontent is prevalent regarding the oppression in the industrial world, and consequently also much discontent in their present religious sentiments. I sincerely believe that soon we shall see in this town a Christian Socialist Mission ,and earnestly pray that such may come to pass. Through it may we be able to see more Christian activity; brother considering brother. Let us do with our might what our hands find to do, toiling on, and labor till the Master comes, spiritually to us all. Then we can hope for a taste of His Kingdom here and now, an actual and real enjoyment in this life. God speed the cause of Christian Socialism."

In this connection I want the comrades to hear the noble word Bro. Asbeck sent to the Fellowship in June as to his own work for the Kingdom and the Cause: "I have been in the ministry for about twenty-one years working among German-American citizens, always teaching that the redemption of our soul does not consist in relying upon the work and life of another, however great and pure, but rather following in the footsteps of our Master and giving our life in loving service to the welfare of our fellowmen, we thus redeem ourselves by redeeming them, and thereby experience that the Kingdom of God is not an empty dream, or something to be expected beyond death, but a present possibility or reality for the realization of which Jesus lived and worked and died; and under whose leadership alone we shall and will be able to bring it to its happy and glorious consummation.

"On earth nothing is great but Man (not money). In Man nothing is great but Mind, (not money.) But because 'Money' has grown to be the standard of excellency and as a natural consequence we are everywhere living in a time of frenzied finances and moral madness, mindful people in their moral apprehension begin to listen with eager hearts to Him who came to bring us life, life more abundantly, they begin to understand that Christianity is and must be Socialism."

Pennsylvania comrades wishing the best Christian Socialist messages should remember these three brothers in the cause: Rev. J. H. Asbeck, 35 Ward, Republic St. Pittsburg. Rev. Aaron Noll, McKeesport, and Rev. Albert J. Collison, Homestead.

Rev. Frank S. Goodman, of New Albany, Ind., in conjunction with the local of that city is about to inaugurate our Christian Socialist services and activity in Music Hall every Sunday afternoon. Our Fellowship readers will recall the word of Rev. W. H. Ramsay, of Louisville, that he wished to enter the work on returning from New England. Bro. Goodman and I attended his services, Sept. 15, in Louisville. He gives the social message now every Sunday with an eloquence and power no minister down here can equal. Bro. Goodman laid the plan before him. We met in conference at 3 p. m., and the details were arranged. The Sundays will be filled by ministers of all denominations who have a social message and each of us will have personal charge our special Sunday. Bro. Goodman enters the Christian ministry regularly in Oct., and has a call to the field at Utica. He will also continue his pastoral work with me at Grammer, Ind.

Comrade Ohannes Varahag of Denver, sends the following important word to the Fellowship for consideration: "I would like to suggest that it might be much better if we were to have the card system, and each member pay 25 cents a month; money collected in this way, part be used in local districts, part sent to the main office. Of course this will not interfere with those who like to pay all at one time, or more than the dues call for only it will make it much easier with a lot of us, who are not able to pay a whole dollar at one time And those of us who cannot pay or will not pay and who are willing to work for the C. S. F., can have an honorary card. My object in this is to raise enough funds so we can keep some organizers in the field all the time; without speakers we cannot make much progress. There are a lot of people who are ready to hear our message, but we must have some who will carry our message to them."

It is evident that some are pressed for funds and hesitate to enroll themselves. Comrades. did not Peter and John say, "Gold and Silver we have none!" Let no comrade hesitate to send his or her name for associate membership, even if they haven't the dollar. We are all working at a sacrifice, but such a glorious sacrifice; and this propaganda of Comrade Carr and others is going to stir our land in years to come, beyond anything we now dream. The comrades may pay or not pay, as they are able. And the propaganda plans outlined in this issue show how to supply the local fields until the Fellowship has organizers exclusively of its own.

THE CHRISTIAN SOCIALIST

ISSUED SEMI-MONTHLY

Published by THE CO-OPERATIVE PRINTING COMPANY,
134 North Vermilion Street, Danville, Ill.

SUBSCRIPTION PRICE 50 CENTS PER YEAR

ENTERED AT THE POSTOFFICE AS SECOND-CLASS MATTER

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NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, somebody has paid for it. When your subscription expires we will notify you.

Any one in New England wishing to arrange for a lecture on Christian Socialism would do well to correspond with Rev. George Willis Cooke, 25 Beacon St., Boston.

Encouraging Report

"This is glorious!" said Comrade Weeks, when he learned that, with all our disadvantages, the Christian Socialist subscription list had made a net gain of over twelve-hundred annuals during the last twelve months. We expect to gain at least **five thousand** next year. Comrade, you owe it to yourself and to the cause to send at least five of these as soon as possible. Begin today.

There are readers of these words who could easily secure one hundred new subscribers each within the next few months. Do it.

The best way to help the Christian Socialist is to get a new subscriber today.

Christian Socialist to Move

For nearly a year the Board of Directors of the Co-operative Printing Company have considered the advisability of moving the Christian Socialist to Chicago; at the last Annual Meeting of Stockholders the change was approved, and now it has been definitely decided upon.

The reasons for this change are many. Among them:

1. The larger opportunity and prestige. Hundreds of churches and thousands of religious people who are inclined to Socialism in Chicago may be more easily reached if we are there. And for advertising purposes that location will be better.
2. Cheaper and better facilities for publishing the paper.
3. The relief of the Christian Socialist editorial family from a slavery too heavy for human strength. In Chicago we will be entirely relieved from the toil and responsibility connected with the printing plant and can devote our energies to the paper itself and its general business interests more fully.

It is expected that the move will be accomplished in November. The next issue, October, 15th, will be our last from Danville, if all goes well; and we will greet our readers again from Chicago as soon as the change can be made. We will have to miss one issue, possibly two, for there is much to do in connection with this matter; but our subscribers will all find their time extended according to the issues missed, so that they will lose nothing. But we are sure they will all be gainers on account of the improvements in the paper that will follow our invasion of the Windy City.

Among other improvements, we expect to have each issue out on time. The delays we have been forced to suffer have been very hard on our nerves as well as the nerves of our readers. And so sure as the paper is late, some write to know if it has "died the death." Nay verily, it was never so much alive. We have our difficulties, but the paper is rooting, growing and spreading most encouragingly. It is the lustiest child of the Socialist movement for its age, and full of hope.

Therefore, if any unforeseen difficulty should delay our greeting from the new home, do not be alarmed nor impatient. The Christian Socialist will show its smiling face, with its comely form in a handsome new dress, before very long from the Great City by the Lake.

Meanwhile, comrade, and immediately, do not fail to send a club of new subscribers. Let us move into Chicago with hundreds of new readers. Address Danville until our exact Chicago address is given.

How the Christian Socialist is Produced

An editor distinguished in the Socialist movement wrote his surprise that we have been able to keep the Christian Socialist going so long and so effectively with no capital back of it. Well, we have **people** back of it, and they are willing to **work** and **struggle** and **give** for the great cause.

All the editors and contributors do their work **without** financial remuneration. This is a tremendous item. In addition to his editorial work the greater part of which consists in reading and editing manuscripts submitted, Comrade Carr bears the business and financial responsibility, which is making his face wrinkle and his hair turn gray. It is like "making bricks without straw," sometimes; but such as they are, the bricks are made and the mill grinds on as if it meant never to stop. Of course this labor and responsibility is made vastly heavier because he can not give his best time to it, coming to this task already weary from the work of providing by his labor for a large family.

Comrades Donaldson, Weeks, Strobell, and many others, have given liberal financial support besides their literary contributions.

The four older children of the editorial family have done nobly at the endless task of hand-folding. Ten thousand papers to fold each month, outside of school hours, and sometimes thirty thousand, besides leaflets, etc., is no small task for little people. They have not always done it heroically. Once Willard, aged seven at that time, frankly confided to a friend that he hated the Christian Socialist more than he did. The Free Citizen, "because there are so many more to fold."

But, on the whole, they have done their work for more than two years with a cheerfulness, patience and fidelity, which proves there is good stuff in them. To encourage their hearts, a small pittance per hundred has been allowed them to spend as they wished. But now the task has grown too large for school children, and this is one reason for moving to Chicago.

But the one who has toiled and suffered the most for this paper is Comrade Ella Carr, who in addition to the burdens of a large family, in the absence of her husband, the editor, and business manager on his quest for bread, has not only attended (with only one assistant) to the subscription lists and book-keeping, but has had to oversee printers, read proof, solicit advertising, collect bills and bear the immediate daily annoyances, burdens and responsibilities of general manager. The task is wearing her out. But there is no "surrender" in her vocabulary. Nevertheless, we must have more money, (more subscribers, comrades!) to hire help for her relief. The move to Chicago will lighten her task greatly, but we desire such additional assistance as will leave her only the superintendence of the books, the subscription lists and the final proof reading. This will be too large for a woman with her family cares—but it will be less than half what she is bearing now.

Of course the printers, press-boy and office help have all been paid regular wages.

Any account of the work done for the Christian Socialist would be far from complete without grateful reference to those who have obtained subscriptions. Every one who has subscribed or obtained a single subscription has helped and some have done grandly. It is **these legions of comrades scattered sparsely all over the United States and Canada that have made our success possible thus far.** We expect their number to continue to increase and their efforts to intensify until we have an invincible army of Knights of the Cross, who will soon place the Christian Socialist on the mount of victory and free its editorial family from slavery, fear and want. Then we can do our work and the paper will prove an incalculable power for good.

What We Want For Christmas.

We want a Christmas gift this year of one thousand new subscribers; and there are **thousands** of our readers who could get one each **today**...Comrade, **you** could. **Will you?**

There are hundreds who could **easily** get **five this week.**

There are hundreds who could get **ten** and some **a hundred,** between now and Christmas.

Comrades, we have toiled and suffered much for the Christian Socialist—you know it is a good thing to do—will not you toil for it somewhat now and spread its influence?

Begin today to get subscribers, and roll in a list every week or so, until our hearts are glad with victory, and the influence of this paper is vastly enlarged.

To Chicago Readers.

We are coming! and we want your welcome in the form of new subscribers. Can not, will not every one of you meet us with a club? and hit us hard!

PROTESTANT EPISCOPAL CHURCH EDITION

The next special edition of the Christian Socialist will be particularly good for ministers and laymen of the Protestant Episcopal Church, commonly called the Episcopalian Church, which is already noted for its activity in behalf of the working class and has in its ministry and membership many ardent socialists. Some of these have already promised articles suitable to our Episcopalian Special and in our next issue fuller announcements will be made.

We will need an extra $100.00 to get this out. Send us your bundle orders at 1c each; and any who can please give a sum of money to help send it to all the Episcopal ministers in America. Help all you can, Comrade.

Which Special Brand?

Comrade Goebel apparently has not cooled off yet, but is still in eruption. Comrades Kunkle of Pennsylvania and Strobell of New Jersey have been discussing the wisdom of the Christian Socialist Fellowship in the Union Sentinel, Kunkle being a philosophic materialist and Strobell a Christian. Goebel rushes into the discussion with the following letter:

Editor Union Sentinel:

I want to stop my work long enough to endorse the article by Comrade Kunkle, of Monoca, in a recent issue of the Sentinel anent "The Christian Socialist Fellowship."

No Comrade more than myself realizes the need of tolerance, and that none of us gained our present understanding of Socialism in five minutes, but just the same there is one kind, and one kind only, of Socialism, and whoever gives, consciously or otherwise, a contrary idea is a better friend of Capitalism than of Socialism.

I have no objections to any Comrade suiting his illustrations to the understanding and habits of thought of the one addressed; but I do object to creating a special brand of Socialism to fit the past or present habits of thought of any one.

All we need now apparently to catch everybody and everything is a Free Thought Socialist Fellowship, a Temperance Socialist Fellowship, and a Boozers' Socialist Fellowship.

Fraternally yours, GEO. H. GOEBEL.

It strikes a reflective mind as being very odd that the opponents of theistic religion in the socialist movement are seemingly utterly blind to the fact that their efforts to make it appear that there is "only one kind" of a REAL socialist, namely A PHILOSOPHIC MATERIALIST, THEIR KIND, COMPELS men of different religious views to organize, as socialists, not only in defense of their views—which are at least as vital and precious to them as philosophic materialism is to others,—but also TO PREVENT A MOST INJURIOUS MISREPRESENTATION OF THE SOCIALIST MOVEMENT TO THE OUTSIDE WORLD. If the philosophic materialists were willing to keep their peculiar religious ideas in the background, instead of insisting that before a man can become a full-fledged socialist he must swallow them whole and adopt their "special brand" of socialism or none, there would be less need of religious socialist organizations.

Certainly it would be infinitely better to have "a Free Thought Socialist Fellowship, a Temperance Socialist Fellowship, a Boozers' Socialist Fellowship," and all the rest, all meeting occasionally in a Socialist Convention with hearty union on THE ECONOMIC PLANE, and at the polls with a Socialist ballot in their hands, than for the Socialist Party to be dominated, misrepresented and limited by a mere atheists' club. It is the "special brand" that has been put upon the movement in certain quarters that makes the branding of the other socialists imperative. We brand ourselves, both for the Party's sake and our own, that people may know that there is AT LEAST ONE OTHER BRAND besides that of bleak and hopeless materialism.

And we are not concerned about how many different brands of socialists there may be, if, in the round up, they all gather at the polls with the ballot of ECONOMIC FREEDOM in their hands.

We are willing to leave the final settlement of theological difference to the enlightened leisure of our socialist commonwealth; but we insist upon the right to repudiate any special brand we dislike and to adopt the brand that suits us best. Others have full privilege to do the same.—E. E. C.

From Far New Zealand

"Okataina", Foxton, Manawatu, New Zealand.

DEAR COMRADE CARR:—

You must allow me to call you that, if only on account of the enormous blessing I feel the world is likely to derive from your unique venture the "Christian Socialist."

So far as I know, there are plenty of "Christian" papers, and plenty of socialist papers: but I know of no other existing now (there was one a generation ago) where the spiritual and the economic are combined in the right way.

It is one of the many blessings I owe to our dear mutual friend Mr. Rufus Weeks that he has introduced me to your periodical.

Sometimes, in reflecting on the sinister development of plutocracy in the United States, whereby the Republic of the "Fathers" has been converted into a potential menace to mankind, one feels almost ready to despair of human destiny. And then, when one begins to take comfort from such a movement as the Debs movement one is chilled by the thought that so many of the workers in that movement have no reliance on the over-ruling personality that is preparing "heaven on earth" and no faith in any heaven for the individual beyond physical death. On the other hand those who preach—whether perfunctorily like the Protestants, or whole heartedly like the Catholics—a loving Father to care for the human race and an endless heaven for the individual, nearly all prostitute these truths more or less in the service of a diabolic social order that has been created, half by design and half unconsciously, in the interests of the rich and powerful. It is at this point that your invaluable journal steps into the breach. It gives us a Christianity that does not "crucify Christ afresh and put him to an open shame", and for this blessing I wanted to add my thanks to the many that I earnestly hope you will receive.

Yours for the reign of Christ,

F. W. FRANKLAND.

"Christian Socialism; Its Hope and Its Ultimate Consummation." Rev. Geo. Harter, Akron, Ohio. 50 pages. 25 cents. An excellent propaganda pamphlet. Written in the true spirit of fraternity.

Strikes and Labor Problems

(By Rev. George Willis Cooke)

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.—Matt. XI. 28-29.

The problem of labor is one of the greatest known to civilization. It has been so throughout the past, and it seems likely to be so far into the future. It is evident, however, that Christ believed the most serious difficulties of labor could be mastered in the interest of the worker and by the application of his gospel. One of the simplest and plainest of the facts apparent in His life and teachings is His sympathy with the toilers of his day. To them He especially addressed His message of cheer and courage. He asked them to come to him as one who could give them rest from the burden of their daily toil. These words, addressed to the actual circumstances of men whose industrial and economic conditions were severe, have been interpreted to apply to purely spiritual needs or to a future rest in heaven.

It may be assumed without hesitation that Christ was too practical to salve the economic difficulties of men with assurances concerning what had no relations to the hard conditions of their human experience. While He sought a revival of moral conduct, and a reinvigoration of spiritual religion, He was not so blind to actual human interests as to suppose these could be attained apart from the industrial conditions and the economic needs of men. That He sought as the basis of His creative activities to produce a new social environment for men there can be no doubt. This side of His teaching has been obscured in the interests of modern interpretation, but all who choose to look at the situation as it presents itself to broad-minded investigation can see that He was aiming to create a new social life for men, one that would give relief to the oppressed, and help to the burdened.

The problem presented was not an easy one, and it was one that could be met only with the utmost wisdom. All governments in the ancient world were based on force and on the exploitation of the workers. To oppose them would be useless and to establish a new social order would be difficult in the extreme. Christ sought to avoid all open conflict with existing states by creating a movement based on religion as giving the impetus to a brotherhood that would be real and effective. All the great spiritual and social movements of this era were essentially of this character. Buddhism undertook the same thing, but on an ascetic basis. It created an order of monks that was to be the leaven producing the spirit of love and fellowship in the world. The Maccabean period in Jewish history was essentially one of vigorous endeavor to conquer freedom for Judaism on the basis of an actual brotherhood of patriots ready to make the utmost sacrifices for their country. The Eleusinian mysteries in Greece also give many an indication of an endeavor to secure an esoteric fellowship, that was more than a mere attempt to impose on the credulity of the people. From many an obscure record we know that Rome had its many organizations seeking economic equality to bands of brothers having all things in common, in so far as this could be secured.

A real brotherhood of workers was what Christ sought to organize. It may seem to indicate in Him a broader spirit, if we assume that He proposed to create a fellowship for all men without regard to their economic or social interests. If any think this theoretically truer and wiser, it does not agree with facts; and therefore it ought not to be accepted as what actually happened. What happened was this: Christ spoke to working men. He brought them into a loving fellowship. It revived the ancient spirit of toil and brotherhood. All were to work; all were to share according to their needs. After His death, came dismay and momentary panic. Then there was renewed courage, and a genuine brotherhood of workers was established in Jerusalem, very soon after in other towns, and then throughout the Jewish world. This was a real communal fellowship, largely influenced by Essenian theory and practice, invigorated by the teachings of the prophet and the devoted loyalty of the Maccabees.

The earliest Christian churches were fellowships of workers living the communal life in cities and at industrial centres and on the great routes of commerce, as well as in many a Judean village. In their obscurity, and with urgent need to protect themselves by silence, they said little or nothing of their communism. It was not popular, and it would not be understood. Into these churches in the first century or two came few of the wise, none of the rich or but rarely; and many of them were composed wholly of working men and women. They were essentially labor associations or guilds, protected the industrial and economic interests of their members, who shared alike in their attempt to realize the Master's spirit in all the affairs of life. This side of their experiences and their methods of life reveals itself in gleams here and there, words dropped by the early writers, records of the catacombs, stray hints in regard to the revolts of workers; but they are enough to convince us that early Christianity was in reality a revival of communism, and that for several generations the having all things in common was the basis of its life.

When Christianity was adopted by the state, when it joined hands with the secular power of the Empire, when it became theological, and when it accepted the economic theories and methods of the ruling class, it disavowed its connection with the workers, and it ceased to be communal and brotherly. The old spirit of fellowship died, and the workers had no protection, except as now and then the earlier spirit revived, as in the life and teachings of Francis of Assisi, "the little brother of the poor."

(*Continued on Page 8*)

ITEMS FROM EVERYWHERE

EDITED BY GEO. H. STROBELL, NEWARK, N. J.

A curious repetition of incident and let us hope with like results is the Colorado-Idaho affair. Charles Edward Russell, in his "Soldiers of the Common Good" in Everybody's tells how labor entered politics in New South Wales. There was a strike among the lead-silver miners following an attempt of the companies to cut an agreed upon wage scale. Public sentiment was very largely with the strikers, but the officials, judges etc., were as usual subservient to the capitalists. Five or six leaders were arrested charged with conspiracy to injure the corporation's business and property. A change of venue was obtained and the case was transferred to a thinly settled agricultural district, where the accused were convicted and imprisoned. There was tremendous indignation among working men and some one proposed nominating the imprisoned men for the lower house of parliament. The idea spread and at the following election, nearly thirty-five, among whom were the convicted labor leaders were elected to represent the unions. It seems to every level headed man, that the unions of our country have had provocation enough to achieve like results. It seems marvelous, incredible that such steps should not have been taken by labor long ago. Is there really to be a departure in Colorado? We will await the outcome with curiosity.

One of the queerest things in economics is how the American people figure themselves rich by sending goods out of the country "favorable balance of trade" they call it. If my income as a manufacturer, in goods and money was counterbalanced and more than counterbalanced by my outgo how long could I continue in business. The American people exported during the last ten years 4,900 millions more goods than they received. All the gold they got back was 228 millions and they offset that by sending out nearly that amount in silver. So the 4,900 millions of goods sent out in excess of what was received is our people's contribution to the capitalists of other countries. How generous! it is not needed at home. A really favorable balance of trade should be that we should receive more than we send out.

As I write these lines the first of July, 1906, when prices are booming as never before, when there has never been such building activity, when the banks and the United States treasury were never so flooded with money, when corporation dividends were never so great when there is an unprecedented boom in real estate throughout the whole American continent, for Canada, too, is with the United States in the same mad race, I say when with all these such favorable conditions in trade and without a cloud upon the financial sky, it seems madness to predict that within a twelvemonth all will be reversed and the country will be in a state of panic. However, I give the present boom just one year to reach its zenith and collapse.—Gaylord Wilshire in Wilshire's Magazine.

It seems to me that Comrade Wilshire could employ his talents in a better way for Socialism than in continually announcing a panic which will not come according to his prediction, and for the failure of which he must be constantly putting forth farfetched explanations. The signs of the times teach us lessons to which he is blind. In the olden time book of the nineties we had panics, always borne of some big financial crash that frightened the lords of industry because of the tremendous stocks of goods on hand. But now we are having big financial crashes and panics without materially affecting industry. Why? Let us look at the changed conditions. There are today thirteen hundred billions invested in facilities that people need all the time. Railroads and other means of transportation, gas, electric lightning. Water plants, etc. Is it conceivable that these will be used less under any conditions? Their use is increasing all the time. Outside of the agricultural interests there are between eight and nine hundred billions invested in trade and productions. In these lie the possibility of a panic. But the conditions that allowed a tremendous stock of goods to accumulate in the hands of individual concerns are to a great extent eliminated. Industry is today chiefly in the hands of great monopolistic or nearly monopolistic groups of capitalists. They allow no overproduction. Constant reports keep them informed of the daily consumption of goods, and if it falls off ever so slightly, production is at once lessened in like degree in a manner calculated to work no injury Thus we have the spectacle of a series of financial crashes and stock exchange panics, money loaned at 100 per cent, etc., without influencing the business of the country to any appreciable extent. Speculative enterprises may wax and wane. Booms may flourish or burst. These are the fortunes of the middle class, but who may, with certainty in these new conditions prophesy an industrial panic because of them. Industry does not rest on these things.

What we may look for is a slowly increasing idle working class due to the introduction of machinery in production. The propaganda of Socialism should not wait for panic times. The conditions here and now are, and will be increasingly favorable. We must educate, not frighten people into Socialism with the threat of a panic that may not come in a long while.

I want those of our readers who are not yet committed to the Socialist Party, in their minds, to consider the question of voting for our candidates this fall: The aroused and quickened sense of wrong that a Socialist vote implies is taken heed of in every citadel of unrighteousness, in every stronghold of monopoly, in every secret hiding place of graft. Therefore keep the Socialist vote growing, and see what the old party politicians will offer next year. But we don't want votes merely inspired by fear or curiosity or revenge. We want you to read our literature, to study our plan of organization. We want you to carefully examine the trend of the times—of our social system toward the formation of a rich and idle class, which under forms of law and custom you are compelled to feed, house, and supply with luxuries. Our civilization is but following in the footsteps of others that have perished when wealth was concentrated in few hands and the many were landless, homeless and poor. Read, study and think for yourselves, and remember that all the science, learning and unselfish manhood of the world is coming to the side of the Socialists in their struggle against social wrongs.

"Socialism presents a consistent theory, but a theory which, in my judgment, does not take human nature into account. Its strength is in its attack upon evils the existence of which is confessed. Its weakness is that it would substitute a new disease—if not a worse one—for the disease from which we suffer. The Socialist is honest in the belief that he has found a remedy for human ills and he must be answered with an argument, not with abuse. The best way to oppose Socialism is to remedy the abuses which have grown up under individualism, but which are not a necessary part of individualism, and the sooner the remedy is applied the better.

As I was leaving home I set forth my reasons for opposing the Socialist doctrine that the government should own and operate all the means of production and transportation; my observations during the past year have strengthened my convictions in that subject. Because I am anxious to preserve individualism. I am earnest in my desire to see the trusts exterminated, root and branch, that the door of opportunity may be open to every American citizen." Bryan's speech in New York.

Says the New York Evening Post: "Although a great election in Germany is still distant, politicians there are ever watching for straws to show whether the growth of the Socialist party is continuing or not. Two recent elections have thrown some light on the trend of public opinion. In Hanover the Socialists elected their candidate by 31,803 votes, against 30,596 for the four other candidates, showing, for the first time since the election of 1903, a handsome gain in numbers. In Altena Iserlohn, where the other contest took place, a second election became necessary between the Center and the Socialists. Owing to the failure to bring about the usual combination of the other parties, the Socialists again won an unexpected and decisive victory and obtained a seat never before held by them.—Cleveland Citizen.

A report from Germany says the so-called Christian trade unions in that country (mostly formed by, and under the control of the Catholic church) are joining the Socialist unions. At one of their congresses at Gelsenkirschen a Bavarian priest reproached them with their infidelity, but his words had very little effect, "We are christians still," they said, "but surely even Christians may be allowed to move."

The British Socialists have hopes of electing a new member of Parliament to fill the vancancy at Cockermouth made by the death of Lord Wilfried Lawson. Robert Smillie, president of the Scotch Miner's Federation, has been nominated by the Independent Labor party. He is an old-time Socialist and stands high in the estimation of the trade unionists. Workington, the principal town in the district has five Socialists in the town council.

The Clerical party in Italy has formed an alliance with the Moderate party (capitalist) to defeat the Socialists. Their expectations, however, in the elections just held, were not realized. Only at Milan did they return their candidates with a good majority, (3,000). At Monso, Cremona and Spessia the Socialists beat all comers and achieved a most brilliant victory. Even in Milan Socialist Deputy Turati succeeded in holding his ground against the combine.

An issue or two ago I gave as a reason that judges in New York and Oregon decided adversely to each other on a law limiting the hours of labor for women because Oregon had the initiative and referendum in operation and that Oregon voters could get back at the judge. But what do you think of this. A judge in Montana declares an eight hour labor law unconstitutional although it is embodied in a constitutional amendment adopted by a two-third majority of the legislature and ratified by a referendum of the people by a vote of six to one. 28,631 to 3,958. This is an amazing thing. No judge has ever arrogated to himself such power. If allowed to stand this decision practically lifts the courts into autocracy. This particular eight-hour law covered municipal, county and state works, mines, mills, and smelters. The case which called forth the decision was brought by the Livingston Trades Council against the Livingston Concrete Company for specific violation of the law and the decision rendered by Judge Hendry has enraged the unions of Montana, who see their years of labor to get the law enacted go for naught. The Montana "News" says: "An appeal will be taken to the Sureme Court, but if unsuccessful, labor will have sustained its severest defeat from the hands of Montana's official law breakers."

Montana has the initiative and referendum in operation but what is needed in Montana as everywhere else are SOCIALIST JUDGES. Referendums will be useless so long as judges representing capitalist interests can annul all legislation enacted by referendum.

They Say It Is Unfit

Two copies of the Jungle, Upton Sinclair's famous novel which exposed the poisoned meat industry of America, were donated to the Danville public library. They were accepted by the Library Board and duly listed. They were being read by many people, until a certain member of the library board tore up one of the books and the other was withdrawn from circulation on the ground that the Jungle is unfit to read.

President Roosevelt read this book with such profound interest that he at once called the author, Mr. Upton Sinclair, to the White House to learn more of the matter; and, on the strength of that interview, appointed McNeil and Reynolds to examine the Chicago stockyards and report. Their report shook the whole nation and more than justified the Jungle. To be sure later reports—after the packers had had weeks in which to clean up—were milder; but the McNeil-Reynolds report was the one which forced the meat inspection bill and the pure food bill through Congress. The Jungle is a book of truth and because the truth it tells is unpleasant to the minds of certain politicians the Jungle is "unfit" for Americans to read.

Great is the Library Board of Danville, which declares the book "unfit" which has done more to save life in this country and to force the passage of much needed laws than any other book published during this generation.

Have you read the Jungle? You can get it for $1.20 at this office.

Principles of Scientific Socialism

BY CHAS. H. VAIL

Charles H. Kerr & Company, 56 Fifth Ave., Chicago, Ill,
Cloth $1.00. Paper 35c.

This is by far the most successful summary of Marxian socialism ever written by an American author. Opening with a brief sketch of industrial evolution in Europe and America, it proceeds to an analysis of value and surplus value, and then enters into a very full discussion of the advantages of socialism. It is shown how a co-operative organization of industry would hasten production and improve distribution, would abolish waste, give woman her proper place in society, while at the same time really simplifying government. Other subjects discussed are "Wage Slavery versus Chattel Slavery," "Rent and Interest," "The Problem of Labor Saving Machinery," "Industrial Depressions and Commercial Crises," and the law of wages and of progress. An interesting portion of the book is the chapter on some "Popular Economic Errors," where many of the objections to socialism are met and answered. As a first book for those who are willing to do a little solid reading this book must always take a prominent place in American Socialist Literature.

Five copies of the Christian Socialist one whole year for $2.00. Get four subscribers at 50c and yours comes free. That's easy.

Illinois State Socialist Platform, 1906

(ADOPTED AT STATE CONVENTION, HELD AT BRAND'S HALL, CHICAGO. AUGUST 21. 1906.)

Equality of Opportunity

The first demands of every man are health and happiness; to obtain these it is essential that he should be economically free and independent—that is, he should have a free and equal opportunity at all times to fairly exchange his power of wealth production, for the necessities and comforts of life. This is impossible under present industrial conditions. Under the present capitalistic system the tools essential to supplying the necessities and comforts of life are owned and controlled by a comparatively few. The capitalists own the machinery and tools of production, but do not operate them. The working class must use these machines and tools of production, and own no part of them. The capitalists buy labor and sell the products thereof at a profit; the laborer exchanges his labor for commodities to be used and consumed; thus the private ownership of the means of production divides the people of this country into two great hostile classes, the capitalist class, on the one hand, and the working class on the other.

The Class Struggle

Because of this fact there is a continuous war between the capitalist class and the working class;

Those who buy labor power and those who sell it:

Those who accumulate property for the sake of accumulation, i. e., a profit; and,

Those who labor for property to use and consume.

When there is no profit in buying labor power the capitalists discard the laborers, who furnish it; the shop closes, the machine is idle, and the periodic industrial depression and panic follows; for the capitalist will employ the laborer only when he can sell the products of labor for more than he pays as wages.

The great organized and trustified industries of this country are operated by the working class, but are owned by the capitalist class, Operated collectively—owned privately. Thus we see the antagonism in motive, object and the operation of industries between the two great classes.

Insecurity of Employment

A century ago, a worker could easily own the tools with which he worked—today this is impossible, unless these tools are owned collectively. This evolution in the method of producing the necessities and comforts of life has stripped the worker of the private ownership of the means of production and makes him a competitor with his fellow workers for an opportunity to work and supply the bare necessities of life. Through this change the great mass of working class have not only been dispossessed of the means of production but have no control, as they formerly had, over the commodities which their labor produces; they neither own the factories in which they work nor the homes in which they live. Insecurity of employment haunts their every step, with the probability that abject poverty will become the nemesis of old age.

Political Corruption

The deep seated corruption which manifests itself in private and public life is not limited to any particular character of business, nor political subdivision. It thrives in the village council and the United States Senate, in the cross roads store, the stockyards and the great public exchanges. This far-reaching corruption in the production of wealth and the administration of public affairs is the natural fruition of the profit and competitive system.

Capturing the Market

The capturing of the market is the goal of success This aim is not only the triumph of business but indispensable to existence. Long hours, low wages, short measures, false weights, tax-dodging, bribery, putrid and poisoned food stuffs, is the price paid willingly and unwillingly by those who are struggling for a commercial existence or to maintain their position in the industrial world. Honesty and morality in business are synonyms of incompetency, failure, bankruptcy and insolvency.

The political structure based upon the industrial life of the country is poisoned by the same virus; the veins and arteries running through the political body are rooted in the industrial structure, nurtured and poisoned by commercialism, because political parties at all times in the history of human society represent certain economic interests. The Republican and Democratic parties and all independent parties represent capitalist class interests, the Socialist party represents the interest of the working class.

Change of System

This system can be changed only by revolutionizing the method and the object of the world's labor. For this monopoly in ownership and private interest in management can never be abolished so long as the beneficiaries of these wrongs are masters of the public powers. It is necessary to change the basis of industry from that of mere profit and accumulation of utility and service. To accomplish this revolution is the mission of the Socialist party.

The class to be most benefitted by this revolution must be and is the working class which has everything to gain by the change, a change that will establish its economic equality.

The Socialist Movement.

Therefore, the Socialists of Illinois in convention assembled, call the attention of the working class to the Socialist movement, with a feeling and assurance that every working man who has the intelligence to grasp the mission of his class and that which will most benefit him, his family and children, will join the party and support its activities. The farmer today is equally with the wage worker, a member of the working class different only that he is compelled to sell his labor power indirectly in the form of products. In support of this statement we would call attention to the fact that less than 60 per cent of the farmers of Illinois retain even that ownership of a job which possession of the farm he works would give him.

While we cannot expect many members of the class which is hostile to espouse the cause of the working class, those who are broad enough to realize the present inequalities and distress of the great mass are doubly welcome to the ranks of this movement.

A Fundamental Change

The Socialists fully realize that the complete destruction of the cause of the derangement in the means and methods of supplying the necessities and comforts of the people can be accomplished only by a fundamental change—that is, a revolution; to that end however pending that final triumph, such political power as may be entrusted to us we will use in behalf of the working class in support of the following palliatives, which may assist in the ultimate and complete triumph of Socialism. With that in view we suggest:

Palliatives Suggested

1 The complete and untrammelled autonomy of all municipalities and cities.

2. The unemployed shall be hired by the State, to build a system of good roads, drainage, forestry, irrigation, etc

3. The contract system to be abolished in all public work, such work to be done by the State or municipality directly.

4. A complete and adequate system of disability and old age pensions

5. Complete, adequate and easily accessible institutions thoroughly equipped with modern appliances for the care, treatment and maintenance of sick and disabled persons

6. A graduated income and inheritance tax.

7. Homestead exemption from taxation and execution to be increased from $1,000 to $3,000.

8. The personal property exemption to be increased for the head of a family from $400 to $2,000. This shall especially apply to farm tenants, all contracts to the contrary notwithstanding.

9. The abolition of court costs and sheriff's fees in the commencement of suits, and the establishment of department for free legal advice.

10. The abolition of the present archaic and brutal system of treating delinquents (criminals), the same to be replaced by a system of pathological treatment.

11. The abolition of the present contract system, death penalties, and isolated confinement.

12. Women to have equal political rights with men.

13. Adequate free State employment agencies.

14. The repeal of conspiracy and anti-boycott laws, and the abolition of injunctions and the black-listing system as a means of strike-breaking.

15. Trial by jury in all cases where a person may, upon conviction or judgment be deprived of personal liberty.

16. Adequate inspection of all factories and institutions which employ labor.

17. The initiative referendum and imperative mandate.

18. Local option in taxation.

19. State ownership of coal mines, grain elevators, and interurban electrical service.

20. The establishment of and the State ownership and operation of savings banks; the funds of the same to be loaned preferably to municipalities, counties and townships within the State or invested in public State industries.

21. The State ownership and operation of the liquor traffic.

22. The extension of the State University by departments, one to be located in Southern Illinois, and the other in the City of Chicago, and State care and maintenance of scholars thereof.

23. State Fire, Life and Accident Insurance

24. The enactment of a fellow servants' law, fixing employers' liability for negligence of fellow employes.

25. An enactment requiring that whenever a strike takes place and employers advertise for help they shall be required to state this fact.

Finnish Socialist Convention

The Finnish Socialists of the United States held their annual convention at Hibbing, Minn., lately. Fourteen states were represented and a full week was used in the discussion of Socialism and Unionism. During this time the red flag was conspicuous in the city of iron ore which is ruled relentlessly by the minions of the steel trust. Eight hundred people marched behind the red flag in a street parade. A large proportion of the Finns everywhere are Socialists.

Regular Socialist Papers

The CHRISTIAN SOCIALIST is unique among socialist papers and does not intend in any way to encroach upon the others. To those who desire any of the regular Socialist Party papers, we recommend the New York Worker, the Chicago Socialist, the Milwaukee Social-Democratic Herald, the St. Louis Labor, the Los Angeles Common Sense, the Caldwell (Idaho) Socialist and the Appeal to Reason, of Girard, Kansas. The latter has the largest circulation of any socialist paper in the world.

To those who suggest that we print this, that, or the other thing which would make this paper more like other socialist papers we kindly reply that if this paper were like the other socialist papers it would have no reason for existence, as the other papers are ably covering their field. This paper has its own peculiar mission, which it must fulfil in its own way. All we covet is a chance to do our work better on the plans we are now following.